

show ample effort in this *vital* feature of Christ's work.

The prospect for a self-sustaining congregation in the near future is most assuring. Many members of the adjoining out-of-town congregations are moving their families and their interests into the city. Doubtless they will join in helping to make this work not only independent, but also helpful to other places in our beloved brotherhood that need financial help.

A committee has been appointed to note desirable locations for a church building. It is purposed to purchase such location and pay for it in installments, just as soon as the congregation decides where it shall be.

While the spiritual life of both pastor and people is not satisfactory, yet we believe that it is above the average, and we are encouraged by the continuous growth in grace and the knowledge of our Lord and Savior.

The great needs of the work here just now are faithful, full of faith prayers for the manifestation of the Spirit through the pastor and his people and a consecration of means to the financial support of the State and National Mission Boards that they may succor this work in all its needs.

If five hundred brethren would act toward the Dayton mission for one year as Jesus would were he here upon earth, we believe that a commodious church building and a self supporting and consecrated congregation would be the result. What *would* Jesus do? Humbly submitted in patient hope, to the glory of my Master. Yours for Bible salvation,

ZED H. COPP,

C. E. DEFFENBAUGH, Sec.

#### Meeting of the Home Mission Board of Indiana.

The last regular meeting of the Indiana Home Mission Board, for the present year is called for North Manchester, Thursday Sept. 29. It is the desire of the Board that all money for home Mission work in this state be sent in if possible before the meeting of the Board. We desire to make a complete report at the State Conference the week following. This can not be done unless all remittances to the work be made at once.

Only about one-half of the money pledged at the last conference has been paid in. This is due we think, to neglect and not to an intention not to pay it. Send it in quickly, for we need it now.

W. C. PERRY, Sec. Board.

#### FOREIGN MISSIONS

J. C. CASSEL

My first thought is God's plan, I believe and shall try to prove from His word that the plan of God is *elective or selective*, and not universal: that is, He never contemplated a universal salvation in this dispensation. Sacred history clearly proves that such has been His plan in the past. The fact of God's election was already manifest in antediluvian times, in the birth of Seth. When he was born Eve said, "For God has appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also

there was born a son; and he called his name Enos: then began men to call upon the name of the Lord." Gen. 4:25, 26. Cain was an outcast but Seth a child of promise, the divinely chosen father of a godly people.

In the course of time it appears that this chosen family became corrupt and degraded, then God again made choice in the person of Noah. There are indications that after the flood there was a short period of almost universal godliness, but very soon God found it necessary or expedient to make choice again, this time in the person of Abraham, to whom and to whose family He confined His presence and power and direction and promises, forsaking apparently all the rest of the human family, except to visit judgment and vengeance wherever it became unbearably wicked.

In the course of centuries God's own chosen people became so corrupt that He could no longer tolerate them, and dropped the ten tribes, making choice of the tribe of Judah as the people for His name.

The fact of *election or selection or choice* is unmistakable from the creation to the birth of Christ, but in Christ universal salvation was offered, but its universal acceptance not contemplated nor anticipated. Early in His ministry, in the sermon on the Mount Jesus already indicated what the result would be. He says, "Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth to life and few there be that find it." Matt. 7:13, 14. In the seventeenth chapter of Luke He declares that as the world was in the days of Noah and of Lot so shall it be at the time of His (second) revelation, or coming. He says "Two women shall be grinding together, the one shall be taken the other left, two in one bed, one shall be taken, the other left." Here selection is clearly and definitely set forth.

If God had contemplated a general salvation in this dispensation He would have devised a plan that would have accomplished it. Being omniscient He cannot be surprised or disappointed. He knows the end from the beginning.

The idea of an election, of the calling out from among the Gentiles a people for His name honey-combs the entire New Testament. Peter says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." Jesus intimates that instead of a general salvation being effected there shall be a great falling away, there shall be an almost entire absence of faith when He comes again. Luke 18:8. These truths are so well known to Bible readers that it is not necessary for me to further argue the point.

While there are multiplied passages that definitely state that there shall be an election and a falling away, there is not one definite statement in the New Testament that there shall be any approach toward a general

salvation in this age. This ought to be sufficient to satisfy every sincere believer of the correctness of my proposition that the plan of God is elective.

There are however in prophecy and also throughout the New Testament intimations of a universal blessedness, of an ideal state, of a millennium if you please, but we must not look for that in a dispensation the disastrous end of which is foretold by Him who has instituted (not disastrous in the purpose of God but from a human standpoint) we must look into the great beyond for the realizations of our ideals concerning the Christ when He shall be the Supreme Potentate of all the earth when satan is bound and the power of hell subdued.

While universal salvation is not comprehended in God's plan universal evangelization is: in Matthew we are commanded to teach all nations, in Mark we are commanded to preach the gospel to every creature. Jesus declares that the end will not come until this is accomplished. Matt. 24:14. Universal witnessing was the last thought that engaged the mind of Christ before He ascended. He says, "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and Judea and in Samaria and unto the uttermost parts of the earth." It is clearly the plan of the Master that all the world shall know of Him, that he may make His selection for His Bride from among all nations, kindreds, peoples and tongues. Rev. 7:9. It is nowhere intimated that any man or church shall stay in one place until all are saved, but all shall know of the truth, all shall have an opportunity to seek and accept it. The church that undertakes to save every soul in any community, state or country will fail in its object and why? because it is not God's plan. People or churches some times undertake to establish religions, communities, or colonies, all of one faith, but they do not remain that way long and why? because it is not God's plan. They have all failed in the past and must fail in the future. God's true witnesses are commanded to *go*, to scatter, not to concentrate, not to shut themselves up in one place, one town, one county, one state, or one country. All the world is our field in the divine plan, and as long as our primary purpose is not thus to extend our work, we cannot be working fully in harmony with the plan of God, and must to a greater or lesser extent fail in our efforts.

My second thought is God's providence. Christ prefaced the commission by declaring that all power was given unto Him both in heaven and in earth. It was not a mere accident that universal law required in the early history of the church to protect the missionaries of the cross. It was scarcely an accident that one language (the Greek) predominated during and after the time of Christ's first advent.

It was not a mere coincidence that the Holy Spirit came upon the first disciples at the time of the great annual feast in Jerusa-